No. 8

A SHORT CATECHISME

CONTAINING THE

PRINCIPLES

OF

Christian Faith.

Drawn up, and published for the use of the Church of Christ at Salem,

By Edw: Norice *Teacher there.*

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A Preface.

THe very reſemblance in ſcripture of the principles of Chriſtian religion, to the foundation in a building, Hebr: 6. 1. 2. &c: and the Apoſtles own confeſſion, that he had ſo begun with them in the ſpiritual work; doth ſo fullie evince the lawfull and needfull uſe of Catechizing in Chriſtian Congregations, that they may juſtly be ſuſpected themſelves to have layd no good foundation at firſt in their own ſoules either of knowledge or faith in Chriſt, as doe diſlike it. But ſeeing the Lord is pleaſed to help his people here with better mindes & judgements, then ſo, & this Church at Salem to manifeſt their earneſt deſires of this exerciſe among them, for the common good: according to what is given, I have held forth a brief Modell of the principles of our common faith, Tit. 1. 4. which hath been already publiſhed in our Congregation for a tryall before the examination further intended;

and also assented unto (as far as was provided) by the Reverend Elders at the late Synod; and now for the preventing of uncertain Copies, and more expedientie of learning the true, thought meet to have printed, not for publick use to others, but for the private use of the Church and people here, to whom I owe all special service and regard, humbliebeseeching the Most-high to accompany with his blessing in Christ this and all other means of their spiritual good unto them.

A CATE-

CHISME

A CATECHISME CONTEINING the grounds of Christian religion.

Drawn up for the use of the Church at Salem.

Qu. *WHat doth Christian religion require in all that professe it?*

Ans. The knowledge of God and of themselves. The sum of § holy scripture.

The first Part.

Qu. *How is the true knowledge of God attained?*

A. It is attained by the knowledge of three things concerning him.

1 Essence.
his 2 Subsistence.
3 Works.

Qu. *How is the Essence of God known?*

A. Only by his attributes as they are discovered in his word and by his works. Psal. 145. Rom. 1 20

Qu. *What is an attribute of God?*

A. Whatsoever is spoken of the nature of God in the scriptures as to be eternall, infinite, most wise, most holy, true and righteous, &c. Deut. 33. 27.

Qu. *Are these attributes changeable qua-*

lities in the nature of God?

Mal. 3. 6. *A.* No: they are the essential properties of the divine nature, all infinite & eternal.

Qu. *How are the attributes of God distinguished?*

A. They are distinguished into two sorts.

1 Incōmunicable: that is such as cannot be spoken of any creature: as to have been from eternitie, or to be incomprehensible.

2 Communicable: which are such as in some measure are applyed to the creature, as to be strong, wise, just, mercifull, patient &c:

Isa. 57. 1.

Qu. *What difference is there between these communicable attributes as they are in God and in the creature?*

Ps. 1. 147. 5. 1 Cor. 4. 7. *A.* There is this difference that in God they are all eternally, originally and infinitely; but in the creature they are by way of participation and imperfection,

Qu. *What definition may be given of God according to these attributes?*

A. An infinite being cannot be defined nor comprehended by any termes or words.

Qu. *What answer then may be given to a question concerning God and his being?*

1 King. 8. 27. *A.* That God is an infinite & most glo-

rious

ious spiritual essence having his being of himself and all the creatures wholly depending on him. Psa. 29. 3 Joh. 4. 24. Ex. 3. 14. Acts 17. 28.

† Thus of the first means of knowledge by the Essence.

Qu. *How is God known by his Subsistence?*

A. When the maner of his being is known distinguished into three glorious persons.

Qu. *What is a person as considered in the holy Trinitie?*

A. It is a distinct subsistence in God but the same true and full Essence. Heb. 1. 3.

Qu. *How many persons are there in the God-head?*

A. Three only: distinguished into the Father, the Son and the Holy-Ghost. Matth. 28. 19. 1 Joh. 5. 7.

Qu. *What is the Father?*

A. The first person in the glorious being of God that of himself, eternally hath begotten his only Son. Joh. 1. 18. Pro. 8. 22. 24

Qu. *What is the Son?*

A. The second person in God that is eternally begotten of the substance of the Father. Pro. 8. 24

Qu. *What is the holy-Ghost?*

A. He is the third person in God proceeding eternally from the Father & the Son. John 15. 26

Qu. *Are not these severall persons so many*

several substances?

A. Noe; but only several subsistences of the same substance, distinguished but not divided each from other.

Qu. *Have then these several persons one & the same properties belonging to each of them?*

A. The essential properties as God belong to every person alike: but the personal properties (as they are distinguished) belong only to the several persons to be acknowledged by.

Qu. *Seing the Essential properties belong to everie person, are there not three Gods as well as three persons?*

A. No: becaufe there is but one Effence and being of all, and fo but one God in three persons.

1 Iohn 5 7
1 Cor. 8 6.

Qu. *Have not the several persons each of them their several wills as in men?*

A. No: becaufe the Effence being but one and the fame, there is but one will in all, for God is not fo divided into perfons as men are but remains one God in being.

1 Theff. 4, 3

Qu. *Why then did Christ speake so of his will Luke 22. 42. Not my will but thine be done?*

A. Christ had a humane will proper to his Humane nature, which yet was wholly conformable to the Divine, and fo but one

in

in effect.

Qu. *Why is holines more attributed to the third person then to the other: as to be called the Holy Spirit?* 2 Cor. 13. 14. 1 John 5. 7.

A. Not becauſe he is more holy then the other (all being moſt holy) but becauſe thereby all the holy works of God are immediately effected. Zach. 4. & 1 Pet. 1. 2.

Qu. *But ſeeing God is a Spirit why is the third perſon ſo named more then the other?*

A. Becauſe the virtue and power of God is manifeſted by the Spirit iſſuing from the Father and the Son: therefore is he ſo called; not for an eſſential, but perſonal difference only. John 14. 26 John 15. 26

Qu. *Is the Eſſence of the Spirit communicated unto the creature in any way of working as to be a part of it?*

A. Noe, in no wiſe: for the Eſſence of God cānot be divided nor made changeable but is held forth only by it's power & virtue in the creature. Mal. 3. 6 Heb. 1. 3.

† Thus of the ſecond means of knowledge by the ſubſiſtence or maner of being.

Qu. *How is God known by his workes?*

A. As whereby his glorious and inviſible nature and excellencie is made viſible to Rom. 1. 20.

men

men and Angels.

Qu. *What are those works of God?*

A. They are three, as 1 of Creation,
2 Providence.
3 Redemption.

Qu. *What are the works of Creation?*

A. The making of all things out of nothing at the beginning.

Qu. *Where is this work of Creation recorded?*

A. It is recorded in the first book of
Gen. 1. 1. Moses called *Genesis*, at the beginning therof.

Qu. *In what order were they created?*

A. First the visible heavens and earth,
Gen. 2. 1. then herbs and trees, after that the lights of heaven, then the birds, fishes and beasts, and lastly man.

Qu. *When then were the Angels created?*

Col. 1. 16. *A.* At the same time when other things
Gen. 2. 1. were created though the day be not mentioned.

Qu. *Why is not the creation of angels mentioned as well as of the other things?*

A. Because Moses was chiefly to record such things as were visible and corporeal, which Angels are not.

Qu. *What were the angels at their first creation?*

A.

A. They were excellent ſpirits indued with ſingular properties, but many of them fell away to their utter deſtruction. Job 38. 7 2 Pet. 2. 4.

Qu. *May the reſt fall away alſo as ſome have done, and ſo periſh together?*

A. Noe; becauſe God hath elected an innumerable number of them to be for his ſervice here & to be bleſſed with him for ever. 1 Tim. 5 21. Heb. 12 22

Qu. *What are the works of Providence?*

A. The ordering and diſpoſing of all the creatures with their ſeverall acts to the ends eternally ordeined and appointed. Acts 17. 28.

Qu. *Are all the creatures under this Providence?*

A. Yea all of them from the greateſt to the leaſt; none excepted. Dan. 4. 35

Qu. *Are all the acts and events of the creatures alſo under the ſame diſpoſing?*

A. Yea all whatſoever natural or contingent unto the fall of a ſparrow upon the earth are under the Providence of God. Mat. 10 29. 30.

Qu. *What doth this hold forth unto us?*

A. An infinite wiſedom and knowledge which none (noe not the wiſeſt) can reach unto. Pſalm 139 6.

Q. *What is Redemption?*

A. It is a ranſoming and recovering of what was forfeited and loſt. Lev. 25. 25. 48.

Q.

Q. *What was forfeited and lost that had need to be redeemed again?*

Gen. 3. 17 Rom. 5 12. A. All Man-kinde with all the blessings given them at first in Adam who brought a curse upon himself, his off-spring and all the visible creatures by his sin.

Q. *By what means are they redeemed and recovered again out of that miserie?*

Luke. 1. 68. 78. Acts 4. 12. A. By the free mercie of God in Jesus Christ and by no other means.

☞ Q. *What is Jesus Christ?*

John 1. 1 & 2. 14. A. The eternal Son of God, who in time took unto himself the nature of man & so became both God and Man.

☞ Q. *Of whom did he take this nature to become Man*

Luke 1. 35 Gal. 4. 4. A. Of the Virgin Marie being conceived by the Holy Ghost.

Q. *Were both natures, the Humane and the Divine intire in that one person?*

A. Yea both were intire without confounding the natures or destroying the properties of either of them.

Q. *Was not Christ then two persons?*

Rom. 1. 3. 4 A. Noe but one person consisting of those two natures God and Man.

Q. *Why was it so ordained that Christ being God should take unto him the nature of*

man

man being so imperfect?

A. It was ordeined for 4 causes.

1 That he might be a fit Mediatour between God & man, being partaker in the nature of both. 1 Tim. 2 5

2 That he might be in neer union with his Church, being invested with the nature of man, and so be *Emanuel* God with us. Mat. 1. 23.

3 That he might be fit to suffer for sin in the same nature that had offended, which the Divine-nature of it self could not be. Heb. 10. 5.

4 That he might repair the nature of man corrupted by sin & make it glorious and incorruptible for ever. Phil. 3. 21.

Q. *Did Christ then suffer in his whole Humane-nature, Soul & Body united?*

A. Yea he suffered in both, for his Body was peirced and wounded, and his Soul was heavie unto the death. John 20. 27 Mat. 26. 38.

Q. *Did his Soul ascend into the local place of hell at his dissolution?* Luk. 23 44

A. Noe; but ascended immediately unto the Paradise of God. Luke 23 43.

Q. *Why is it so spoken then in the Symbole of our Christian Faith?*

A. Because the word is mistaken in the english; hell, being put for the grave or the state of death.

Q. *What followed the death and sufferings of Jesus Christ in respect of his Person?*

Mark 16. 9. & 19. A. His resurrection from the dead and personal ascention into heaven.

Q. *What is his condition and state now in the Heavens?*

Heb. 8. 1 A. He is set on the right hand of the Throne of the majestie of God.

Q. *What doth that signifie unto us?*

Mat. 28 18 A. That all power is given unto him in heaven and in earth.

Q. *In what way doth he exercise this power towards men?*

1 Tim. 2 5 A. In the way of a Mediatour between God and man.

Q. *What is a Mediatour in that Christ is so called?*

Gal. 3. 20. A. A Mediatour is one that comes between two parties offended and makes up the breach.

Q. *How and in what maner is this Mediation of Christ caried on?*

A. It is carried on by a three-fold Office in the behalf of his people.

Q. *What is one of them?*

A. A.

A. His Prophetical office whereby he doth instruct and teach his people all things that concern their good. Acts 7 37.

Q. *How is this Prophetical office executed*

A. It is executed 2 wayes:

1 Externally by the ministrie of the Word which he hath ordeined. Eph. 4. 11. 12.

2 Internally by the work of the Spirit concurring with the Word. Joh. 14. 26.

Q. *When, and how are these effectual to the soules of men?*

A Then when they are enlightened to see the mysteries of the Kingdom of God, and perswaded by faith to receive the grace conteined in them. Acts 26 18.

Q. *How long is this to continue in the world?*

A. Untill the number of the Elect be brought in, which is unto the end of time. Matth. 28 20. Eph. 4. 13

Q. *What is his other office?*

A. His Priestly office, whereby he makes attonement for his people by the remission of their sins. Heb. 8. 1

Q. *How is this done?*

A. By his Intercession and the sacrifice of himself for them. Heb. 7. 25. 27

Q. *How long doth this office continue?*

A. Unto the end, he being a Priest for ever Heb. 7. 17. 24.

ever after the order of Melchizedeck.

Q. *Is the offering of himself once sufficient for this?*

A. Yea; for by one offring he hath perfected for ever them that are sanctified. Heb. 10. 14

Q. *What is the third Office?*

A. It is his Kinglie office, whereby he doth rule & govern his people in the world. Ps. 2. 6.

Q. *How is this Office executed?*

A. It is executed by the administratiō of his Kinglie authoritie & power among men. Ps. 110. 2.

Q. *Wherin doth that consist?*

A. It consists in three things.

1 In prescribing laws unto his people concerning the order of his House, and whatsoever else concernes their obedience unto God. James 4. 12 Isa. 33. 22

2 In giving forth authoritie and power unto his servants to execute these his laws in his name. Mar. 28. 19. 20. 1 Cor. 5. 4.

3 By investing his particular servants with inward power and grace sufficient to accomplish what's required of them. Eph. 1. 19. 20. & Rev. 5. 10.

Q. *Doth this Kinglie office then only concern his servants?*

A. Noo, it reacheth also to the enemies to subdue and suppresse them. Ps. 110. 2

Q.

Qu. *What are those enemies that Christ will subdue?*

A. They are these four.

1 Sathan, the invisible and great adversarie of his Kingdom.

2 Malignant visible Powers in the world that oppose him. Rev. 20 10

3 Sin, with all the power of it in the soules of his people. Mic. 7 19

4 Death & the grave, that swallow up the bodyes of the redeemed. 1 Cor. 15. 26.

Qu. *How long shall his Kinglie administration continue?*

A. Untill all the enemies be subdued, & then he shall deliver it up to his Father. 1 Cor. 15. 24. & 28.

Qu. *When is that to be done?*

A. At the general Resurrectiō & Judgement of the last and great day.

¶ The second Part.

Q. *What concernes the knowledge of our selves?*

A. The knowledge of man in a threefold condition.

Qu. *What's the first condition?*

A. The state of innocencie at the Creation before the fall.

Qu. *What was that?*

Gen. 1.26 A. It was a state of beauty and integritie in soul and body in that Adam was created in the verie Image of God.

Q. *Wherin did that consist chiefly?*

Eph. 4. 24. Col. 3. 10 A. In knowledge, righteousnes and true holines.

Q. *What else had Adam?*

Gen. 1. 26 Ps. 8. 6. A. He had dominion given him over all the creatures here below to be their visible lord and ruler.

Q. *How long did this continue to him?*

A. Till his Fall and disobedience.

Q. *What is the second condition?*

☞ A. A state of sin and corruption whereunder Adam was fallen with his off-spring.

Q. *How was that done?*

A. By the instigation of Sathan in the Gen. 3. 4. 6. 1 Tim. 2 14. serpent whereby the woman being first deceived, shee perswaded her husband to eat the forbidden fruit.

Q. *What followed thereupon?*

A. There followed guiltines of sin, corGen. 3. 7. Rom. 5. 12 ruption of nature, and death temporal and eternal.

Q. *Did this light on some, or on all?*

Rom. 5. 14 18 19. Heb. 7. 26. A. Upon all the off-spring of Adam none excepted, but Jesus Christ.

Q.

Q. *How is that corruption of nature discovered?*

A. It is discovered by the Law of God which condemns sin and commandeth perfect righteousnes. Rom. 7. 7.

Q. *Can any perfectly keep that Law, and so attain true righteousnes thereby?*

. Noe, there is none righteous by the deeds of the Law. Rom. 3 10. 20.

Q. *Are all then under Sin & the condemnation of the Law?*

. Yea all have sinned and have failed of the glorie of God. Rom. 3 23.

Q. *What is Sin?*

. Sin is the trangression of the Law. 1 John 3. 4

Q. *What's the root of all sin and transgression*

. That Original pravitie wherin all are born and brought forth, disposing the soul to evil and opposing all that is good. Ps. 51. 5 Rom. 7 18. 21.

Q. *What's the condition then of all by nature so remaining?*

. They are utterly lost & can never be recovered by their own strength. Luke 19. 10.

Q. *Is there not a will and inclination left in man to doe good and to recover himself if he would give way unto it?*

. Noe: all are dead in trespasses and Eph. 2. 1

sins, and it is God alone that can work in us
Phil. 2 13 to will and to doe of his good pleasure.

Qu. *What's the third condition?*

☞ *A.* It's a condition of grace and reconciliation.

Qu. *How is that procured?*

Eph. 2. 8. *A.* By nothing at all in man, but only by the free grace of God in Jesus Christ.

Qu. *When began that grace, before the sin of man or after?*

☞ *A.* It was in the Purpose and Decree of
Eph. 1. 4. & 9. God from all eternitie, but made manifest in time.

Qu. *In what way was it made manifest?*

Gal. 4. 4 *A.* It was manifested first by sundrie promises, then by types and figures, afterwards by the Incarnation of Christ himself.

Q. *How, and by what means is it effected?*

Isa. 53. 6 Matth. 20 28. *A.* By the death and sufferings of the Lord Jesus Christ in soul & body; as a Ransom for his people.

Q. *According to what word or promise was that done?*

Gen. 17. 7 Gal. 3. 16. Eph. 3. 5. A According to the Covenant of free-grace made with Abraham, conteining the sum of the Gospell, since more clearly and fully revealed.

Q. *How is that Grace effectually received*

of

of men unto ſalvation?

A. By a lively faith laying hold on the Covenant in the Mediatour. Rom. 3 24. 25

Qu. *What benefit ſollows heerupon?*

A. To be accounted juſt in the ſight of God by the Righteouſnes of Chriſt, and by his blood. Rom. 4 24

Qu. *Is there no righteouſnes required in man towards this juſtification & acceptance?*

A. None at all, but wee are juſtified freely by the grace of God. Tit. 3. 5 Rom. 3. 24

Qu. *Is it in our power then to believe?*

A. Noe, Faith is the gift of God. Eph. 2. 8

Qu. *In what way & by what means is Faith given?*

A. By the ſame way and means ordinarily that the Spirit is given, which is by the hearing of the Goſpel preached. Rom. 10 17 Gal. 3. 2

Q. *Is not Repentance alſo required in all that will be ſaved?*

A. Yea Repentance is alſo required as a concomitant and conſequent of Faith unto ſalvation. Acts 2. 38. Acts 20 21.

Q. *Which of theſe is wrought firſt in the ſoul?*

A They are wrought both together, for true repentance is by faith, and true faith never without repentance, and both by Luke. 15. 18. Acts 3. 26. Zec. 12. 10 Gal. 5. 22.

the Spirit.

Qu. *Are not Regeneration & Sanctification required in all believers?*

☞ A. Yea, as the evidences of Faith and
Jam. 2. 22 fruits of the Spirit of holines in them.
1 Pet. 1, 2.

Qu. *Is not the soul to bring these unto Christ to make it fit to receive him?*

Isa. 26. 12 A. Nay rather Christ brings these into
Psalm 103. the soul to make it fit for himself.
3. 4. 5.

Qu. *May not the Promises of the Gospell be safely applied to the sinfull and unregenerate so continuing?*

A. Noe: they are held forth only to the
Luke 13. 5 repentant and faithfull.
Acts 2. 38. 39.

Qu. *May there not be Justification without Regeneration and Sanctification?*

Mark 1. 15

Rom. 5 & A. Noe: for such as are justified by faith
Rom. 6 are also sanctified by the Spirit wherof faith
1 Cor. 6. 11. is a fruit.

Qu. *Are not good works required of all that are justified by Faith?*

☞ A. Yea, though not as a cause of their
Tit. 3. 5 justification, yet as a consequent therof and
8. 14. the fruits of their true believing.
Jam. 2. 14.

Qu. *To what end are good works to be done by true believers?*

A. That God may be glorified by their
Matth. 5. 16 obedience and by their works.

Q.

Q. *What rule have true believers to walk by concerning their works?*

☞

. The Law of God, which conteins a perfect rule of love and the fruits of it according to which Faith worketh. Rom. 13. 9 Gal. 5. 6.

Q. *Is not the Law abrogated by the faith of the Gospell?*

. Noe; it is established in the right use of the same through Christ. Rom. 3. 31

Of Means.

Q. *What means are there ordeined for the beginning and perfecting of those works of grace in the souls of men?*

. The ministrie of the Word by such as God hath called to that office. 2 Cor. 5 18 Eph. 4. 11 12

Q. *Who are they?*

☞

. In former times Apostles, Evangelists Prophets &c: and for continuance Pastours and Teachers. 1 Per. 5. 1. 2.

Q. *By whom are these Officers to be chosen?*

. By the Churches and Congregations over whom they are set. Acts 14 23.

Q. *What is a true Church?*

☞

. A company of faithful people seperated from the world unto God, and his holy wayes. Acts 19. 9 1 Cor. 1. 2

Q. *What bond of union have the members of such a Church?*

☞ *A.* They have a two-fold bond.

Eph. 4. 4. 1 Internal, which is the Spirit.

Acts 2. 42. 2 External, which is their mutual cõfœderation to ſubmit unto all the Laws of Chriſt.

Qu. *What other officers hath a true Church if it be compleat?*

☞ *A.* It hath helpes in government or Ruling Elders to aſſiſt the other officers.

1 Cor. 12. 28
1 Tim. 5. 17

Qu. *What are the ſpecial duties of the Ruling Elders?*

A. To keep order in the Aſſembly and to watch over the maners and converſation of the people with all diligence.

Rom. 12. 8

☞ Qu. *What officers elſe?*

Acts 6. 3.
1 Tim. 3. 8

A. It hath Deacons appointed for the ſervice of the Church.

Qu. *What are the ſpecial duties of the Deacons?*

A. To receive and diſtribute the contributions with all faithfullnes and to look to the poor.

Qu. *What are the ſpecial duties of the Teaching Elders or Miniſters in the Church?*

Tit. 1. 9
2 Tim. 4. 1

A. To diſpenſe the word of God ſyncerly and plentifully to the people.

Qu. *What elſe?*

Matt. 28. 19 20.

A. To diſpenſe the two Seals or Sacraments

ents of the new Covenant, Baptism & the ords Supper. 1 Cor. 11. 23

Qu. *What is a Sacrament?*

A. A Sacrament is a holy Signe & Seal ſ ſome ſpiritual grace. Rom. 4. 11

Qu. *How doe you know there are but two raments?*

A. 1 Becauſe there were but two in the firſt Church under the Law that were eſtabliſhed: Circumciſion and the Paſſover.

2 Becauſe there are but two ordeined under grace, Baptiſm and the Lords Supper.

Qu. *How doth it appear that theſe are for ntinuance?*

A. 1 Becauſe a miniſtrie is for continuance. Mat. 28. 20

2 Becauſe the words in the ſeverall Inſtitutions ſhew ſo much. 1 Cor. 11. 26.

Qu. *What doth Baptiſm exhibit and ſeal to baptized?*

A. The waſhing of the ſoul from ſin by e blood and Spirit of Chriſt. Acts 2. 38. Tit. 3. 5.

Qu. *What perſons are to be baptized?*

A. Profeſſed believers (in order) with eir children. Acts 2. 39. 1 Cor. 7 14.

Qu. *Are theſe children to be admitted alſo*

to

to the Supper of the Lord when they are come to understanding?

Exod. 12 48 Psa. 56. 6. 7 . Yea, if they shall hold forth the same faith their parents did, & desire the like cõmunion with the Church as they had.

Qu. *What if they doe not so?*

Luke 7. 30 . Then they are to stand in the state they are in, and to proceed no farther in Church priviledges themselves nor theirs.

Qu. *To what end is the Supper ordeined?*

1 Cor. 11 26 . To refresh the remembrance of the death of Christ for the increase of faith.

Qu. *What further is to accompany the Ministrie?*

. The exercise and use of discipline.

Q. *What doth that concern?*

1 Tim. 3 15. 1 Cor. 5 4. 5. . In general the whole order of the house of God: but more especially the censure of offenders.

Q. *What are the parts or degrees of right proceeding therin?*

. They are three ordinarily.

Matth. 18. 15. 16. 17. 1 Private dealing alone.
2 Taking of one or two more.
3 The telling of the Church.

Q. *What if the offence be already public and scandalous?*

. Then is the offender to be brought immediat

immediately before the Church to be censured. 1 Cor. 5. 5

Q. *Who hath the power of the Censures in the Church?*

A. The power is originally in the Church it selfe; but to be held forth by the ministry of the Elders in the name of Christ who is the Lord of his House. Matt. 16. 9. John 20. 23. 1 Cor. 5. 4.

Q. *Hath every particular Church full power in it self to exercise this Disciplin.*

A. Yea; without dependance on other Churches, Elders or Synods. 1 Cor. 5. 12. 13. Rev. 2. 20.

Q. *Is there then no use of the consociation of Churches?*

A. Yea very much, but not by way of authoritie or power one over another. Rev. 1. 13. 20.

Q. *Is there no use at all of Synods?*

A. Yea, much use of them also in difficult cases and controversies to finde out light from the Word: but not to constrein by their meer formal power unto a necessarie obedience to them. Acts 15. 6.

Q. *Is there no use of the civil Magistracie in any of these things?*

A. Yea, the civil Magistrate is to promote the honour of God and defend his Ordinances and to preserve the common peace. Rom. 13. 4. 1 Tim. 2. 12.

Q. *What other means hath God ordeined for*

☞ *for the good of his people?*

Rom. 10 13 *A.* The Invocation of his holy Name, or Prayer.

Q. Where is prayer to be offered up?

Matth. 22 13 Acts 16.13 *A.* In the publick Assemblie as the chief part of publick Worship.

Q. Where also?

John 4. 21 1 Tim. 2 8 *A.* In every place, according to the severall conveniencies and necessities of the Saints.

Q. In whose name are our prayers to be presented?

John 16 23 *A.* In the Name only of Jesus Christ our Mediatour.

Q. After what form are prayers to be made and framed?

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Rom. 8 26 27 A. According to the dictating of the Spirit in the hearts of the faithfull.

Q. Of what use then is that which is called the Lords Prayer unto the Church?

Matth. 6. 9. A. Only as a pattern or direction for the matter and maner of true prayer, when it is according to the will of God.

Q. Doth prayer consist only in petition and asking things needfull?

A Noe; there are other parts of Invocation held forth in Scripture.

Q. What are they?

A.

A They are two.

1 Confeſſion of ſins and opening of ſorrows and ſuffrings. 2 Kings 8. 33

2 Thankſgiving for mercies received and requeſts graunted. 1 Chro. 23. 30

Q. *Are theſe to goe together in the exerciſe of the faithfull?* 1 Tim. 2. 1.

A Yea; they cannot be divided: for they muſt firſt confeſſe that ask, and ſuch as ask and receive are to return thanks for what they have received. Pſa. 50. 15

Q. *Are there any promiſes of audience to theſe prayers of the faithful?*

A Yea very great and gracious promiſes as to nothing more. Matth. 7. 7. John 8. 16 23

Q. *Shall they preſently receive whatſoever they ask in prayer?*

A. That they ſhall receive is moſt certain but the time and ſeaſon is at the Lords diſpoſing. Heb. 6. 15

Q. *What if it be long before the requeſts be graunted?*

A. They are to wait and to continue in praying without fainting. Luke 18. 1

Q. *What is needfull then to be in the ſouls of all that invocate the Name of God?*

A. A ſetled perſwaſion of audience in all that's offred up in prayer according to the will Mar. 11 24 James 1. 6.

will of God by an assured faith.

Q. *Is there the same assurance given of temporal as of spiritual mercies to be asked alike?*

A. Spiritual blessings are promised absolutely but temporals are under condition and so to be asked.

Matth. 26 29 Rom. 1 10.

Q. *What must be the end and close then of all faithfull prayers when they are according to the will of God?*

A. The same confidence and assurance that is held forth and conteined in the word Amen.

Matth. 6 13

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